Florin Japanese American Citizens League
Oral History Project

Oral History Interview
with
HARRY FUMIO MAKINO

January 22, 1996
Clarksburg, California

By Hideko (Heidi) Sakazaki

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PREFACE

In the summer of 1987, a small group of people from the Florin JACL met at Mary and Al Tsukamoto's home to plan a new project for the organization. Because of the unique history of Florin, we felt that there were special stories that needed to be preserved. The town of Florin, California was once a thriving farming community with a large Japanese American population. The World War II internment of persons of Japanese ancestry living on the west coast, devastated the town and it never recovered. Today there is no town of Florin; it has been merged into the larger county of Sacramento. Many Japanese Americans who reside throughout the United States, however, have their origins from Florin, or have relatives and friends who once had ties to this community. The town may no longer exist, but the spirit of the community continues to survive in people's hearts and memories.

Several hours have been devoted to interviewing former Florin residents. The focus of the interviews was on the forced internment and life in the relocation camps, but our questions touched on other issues. We asked about their immigration to the United States from Japan, pre-war experiences, resettlement after the war and personal philosophies. We also wanted to record the stories of the people left behind. They were friends and neighbors who watched in anguish as the trains transported the community away.

We have conducted these interviews with feelings of urgency. If we are to come away with lessons from this historic tragedy, we must listen to and become acquainted with the people who were there. Many of these historians are in their 70's, 80's and 90's. We are grateful that they were willing to share their experiences and to answer our questions with openness and thoughtfulness.

We owe special thanks to James F. Carlson, former Assistant Dean of American River College and to Jackie Reinier, former Director of the Oral History Program at California State University in Sacramento. Without their enthusiasm, encouragement and expertise, we never could have produced this collection of oral histories. We also wish to acknowledge the project members, volunteers, the Florin JACL which contributed financial support, Sumitomo Bank for their corporate donation, and the Taisho Young Mens Association which contributed some of their assets as they dissolved their corporation on December 31, 1991.

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INTERVIEWER

Hideko (Heidi) Sakazaki, Florin Japanese American Citizens League member, and retired Staff Services Manager, California Unemployment Insurance Appeals Board.

INTERVIEW TIME AND PLACE

January 22, 1996
Home of Harry Makino
50158 Courtland Road
Clarksburg, California. 95612

TRANSCRIBING AND EDITING

Heidi Sakazaki transcribed the tapes of the interview. Editing was done by Harry Makino and Heidi Sakazaki.

PHOTOGRAPHER

Dan Inouye, Florin JACL member, reproduced some of the photographs.

TAPES AND INTERVIEW RECORDS

Copies of the bound transcript and the tapes will be kept by the Florin Japanese American Citizens League and in the University Archives at the Library, California State University, Sacramento, 6000 J Street, Sacramento, California 95819.

BIOGRAPHICAL SUMMARY

HARRY FUMIO MAKINO

Harry Fumio Makino was born in Leavenworth, Washington in 1914. He was the eldest of four children: two sisters, one brother and himself. When he was six months old, his family moved to Alaska where his parents opened a small restaurant in Douglas. A few years later they moved to Juneau where they opened a general merchandise store.

Being the only Japanese family in Juneau, they were treated as "outsiders." They had few, if any, playmates while growing up. Even though school standards were high, both he and his sister Mary excelled in both grammar and high schools.

In 1924 his mother took his two sisters and brother to Japan because she felt they could not get the proper upbringing in Alaska. Later, she returned to Juneau with his brother.

Mr. Makino is very proud of his heritage and credits his father for instilling in him the importance of keeping the family name clean--"Never, ***never*** break the law or put any scar or anything on your family name." Mr. Makino has great pride and the deepest respect for his parents.

In 1930 his father passed away when he was 52 years old. His mother then sold everything, packed, and took her children to Japan together with his father's ashes. After three months, not wanting to permanently live in Japan, Mr. Makino returned to America alone. He settled in Seattle, attended school part time, and worked for board and room. When he went to Los Angeles to join a friend, everything he had (one suitcase and a camera) was stolen during his first night there. With no funds, no friends, and nowhere to go, he roomed and boarded at the Buddhist Church in Los Angeles for the next three years.

When his sister Mary returned to America to marry Fred Sakata of Clarksburg, Mr. Makino, at the request of his mother, moved to Clarksburg to be near her so he could provide any assistance she might need.

He completed his junior and senior years in Clarksburg, graduating as valedictorian from Clarksburg High School.

When World War II broke out, he was interned in Tule Lake. During internment he managed a poultry farm. The best remembrance he has of his life in Tule Lake was his marriage to his lovely wife, Frances.

He and Frances relocated to Chicago in 1943 to work for the Curtis Candy Company in its poultry enterprise. They returned to Clarksburg in 1949 to help his sister Mary when her husband died suddenly, leaving her with three small children. The close kinship and deep admiration Mary and Harry--brother and sister--had for each other were beyond words. Mr. Makino has this same close rrelationship with Mary's sons, Stanley, Tommy, and Bill.

Because of his strong interest in poultry, he started a chicken farm in Clarksburg. However, he had to abandon this venture when an epidemic struck and he lost all of his chickens in one fell swoop. Life was a struggle but they managed to pay off all of their bills. He and Frances then went to work: he with the U. S. Post Office and she, with the Sacramento Army Depot and later with the State of California. Both are now retired and enjoying their life in Clarksburg. Both continue to be active in and support community affairs.

The most important message Mr. Makino sends to the younger generation is "Be true to your family."

Mr. Makino is a gentleman, very compassionate, and a wonderful, interesting person. It was truly a great pleasure and an honor to interview him.

[Begin Tape 1, Side 1]

SAKAZAKI: This is an interview for the Florin Oral History Project in conjunction with the California State University of Sacramento, January 22, 1996. I am Hideko (Heidi) Sakazaki, Interviewer. This interview is with Harry Fumio Makino, a Nisei man, 82 years old, who lives in Clarksburg, California. We are conducting this interview in his beautiful home in Clarksburg. Please begin by giving a brief family background: your parents, siblings, position in your family, so forth. Let's begin by giving us your full name, your birthdate, and birthplace.

MAKINO: My name is Harry Fumio Makino. I was born in Eastern Washington in the town called Leavenworth, a little mountain town. My father at that time was a foreman of a railroad company --gang--laying the tracks for the Great Northern Railway to Seattle. My father was born in Kumamoto, Japan, on the Island of Kyushu. My mother was born in the same prefecture--only in another town called Shigawashi, Yatsushiro Gun.

My father came to this country approximately in 1904, and he resided in Eastern Washington working for the railroad. My father returned to Japan to get married and came back to America with his wife in 1912.

I was born in 1914. I have to catch my breath here.

SAKAZAKI: That's all right. What is your father's full name and your mother's full name?

MAKINO: My father's name was Harry Bunzo Makino. My mother was born Alice Tsuyu Okamoto.

SAKAZAKI: When is your mother's birthday?

MAKINO: My mother's birthday is November 17, 1895. Gee, I forget. I don't know what year she was born but when I was born in 1914 she was 19 years old.

SAKAZAKI: And your father's birthdate?

MAKINO: May 27, 1877.

SAKAZAKI: I know in most of these [marriages] there was quite an age difference between them.

MAKINO: Yes, there was approximately 15 years age difference between my mother and father.

SAKAZAKI: That is the same with my mother and father.

MAKINO: My mother came from a family of fourteen children, six boys and eight girls. Two of her brothers settled in Peru. One of these days, Frances and I hope to visit Peru to look up her cousins. Her brothers were all professionals--doctors, dentists, and bankers. Except for the two brothers who went to Peru, all of her brothers were killed in service during World War II. My mother was the eldest of the girls.

: I have pictures of . . . . When I was approximately six months of age, my father left Washington and moved to Alaska. I was the only [child], first born, of course, and we moved to a town called Juneau at that time and still is, the capitol of Alaska. I understand they opened a small restaurant in a town called Douglas which is just across the bay from Juneau, and then a few years later we moved to Juneau and opened a general merchandise store, and at that time we lived in the back of the store.

The town of Juneau, being the capitol, at that time was the largest city in Alaska with a population of approximately 5000. It was a nice quiet little town except for a few things I'll mention later. The town was built on the side of a mountain and there were no paved roads. Everything was-- streets were all boardwalk, and contrary to the general opinion, Alaska is not snowbound or anything like that. Winters are

mild and summers are also mild. There was a lot of rain there and we all walked to school. The town was small, of course.

The main industries in Juneau were the Juneau Sawmill and the Alaska-Juneau Gold Mine. Most of the laborers in these industries were Scandinavians. Since they were batchelors, they ate in restaurants. My folks, when they had their restaurant, served hearty meals to these laborers like stew and lots of potatoes and bread.

The Indians were segregated; they could not work in town. They came to Juneau only on days when a steamboat with tourists came in so they could sell them their handicrafts such as beads, seal skin slippers, totem poles, and so forth.

SAKAZAKI: It was unfortunate discrimination existed against the Indians. How many miles did you walk to school?

MAKINO: It was just a matter of blocks because we lived. . . . There was no country in the area--just strictly a little town and, of course, everybody lived in town. There was no farm land around there. Aside from the Juneau Sawmill and the Alaska-Juneau Gold Mine, the only other industry was fishing. The capitol was all there was.

I started school when I was six years. We didn't have kindergarten, so I started school when I was six years old. Few years later before

that, of course, my sister Mary was born. She was only a year and a half younger than I was and, of course, we went to school together. There are a few incidents there I won't mention now but will later on in this resume.

My sister Alice Hiroko (Makino) Koshio was the third born. My brother George Hideo was the last born. George attended first and second grades in Alaska and completed the remainder of his education in Japan. In Japan the school children teased him because he had "long" hair. They called him "Jungiri bo-zu." School boys in Japan were required to shave their heads. George had a normal haircut. He was little in stature but tough. He didn't let kids get the best of him even if they were twice his size. He couldn't speak a word of the Japanese language at first but after three months in Japan he was speaking only Japanese. He became very popular in school, excelling in academics as well as in sports. He received his military training at a Naval Academy in Hiroshima. During World War II, George served in the submarine suicide corps. As fate would have it, he did not have to carry out his mission because the war ended. He then became a Merchant Marine. (See Appendix, "The Japanese with a Heart.")

Juneau was not segregated but for two nationalities. One, there was a black population which were very few who were not allowed to attend public schools and the Indians. The native population had to go to their own school. We were for some reason or another not segregated so we were allowed to attend any school we wanted. There was only one grammar school in town and one high school, but at that time the high school and grammar school were in the same building. There were no playgrounds, no parks, and any athletic functions were held in the open public buildings or gymnasiums. The school had no gymnasium.

The standards in the school were fairly high. Fortunately, my sister and I always managed to meet the top grades in school and went to eight years of grammar and four years of high school with the same scholastic averages, and for that reason I imagine we had no difficulty in attaining scholastic rewards that we wanted. For that reason I think my parents were very happy.

Well, in a small town like Juneau happenings were very few and we managed to go through school with very few playmates. One reason was, like I said, there was a certain amount of discrimination, and for that reason we weren't able to receive very many playmates and

my mother told me later that she had to --my parents had to bribe the children with toys from the store so that they would make an extra effort to play with us growing up. All this--there were other reasons too, but it was more or less very (lonesome)--of course, you might not say lonesome. We didn't have too many playmates in school. Another thing too--we were--our family was the only Japanese family in town. In fact, there was only one other Japanese family in town that had children. They were much smaller than we were.

SAKAZAKI: How did the teachers treat you in Juneau?

MAKINO: Teachers were. . . . There is one thing I found out as a general rule--Scandinavians are very intolerant as a race. I heard--confirmed later that all our teachers came from Minnesota and North Dakota--in that area and they were all right. I mean I didn't complain. Of course, we were too small to understand those things, but I did have one incident where I still remember that particular happening, and that was when I was in the fourth grade. In the school we had a little monitor system where teachers would send messages to other classes and they would ask a student to carry that message around. One time I was asked to go to the eighth grade room teacher and give them our unit message that I had, and after I gave her that little note the teacher came over to me and

asked me who made my clothes. We weren't, you might say, well off so my mother made all of our clothes--shirts, pants, and whatever clothing I needed, but, you know, a little child like that has certain amount of, you might say, personal pride, and I hated to be ridiculed and I knew that if I admitted that my parents made my clothes--our clothing--the other students in the room would sort of laugh at me about it, and that's what I didn't want, so I told her that my mother bought it at the store. But the fact that I was questioned about who made my clothing just. . . . I remember that to this day and I can still remember the name of the teacher--Mrs. Freeberg--what she did--little things like that when you are growing up in a small town where the community is close knit and they refuse to allow outsiders in. We were outsiders because of our race. It leaves a mark on you and that increased that much more my pride in my heritage and some things like that I still remember to this day when growing up.

I've been back to Juneau several times to see the hometown but , in a way I regret it because it brings back memories like that. To a person that was growing up it seems like this really sticks with you. Of course, I was fully Americanized because I never learned to speak or write Japanese. We didn't have a Japanese school in the town. But one

thing--I always respected was my parents, and I never talked back to my folks, and we stayed pretty close to home when growing up. I still remember my father--he was a very proud man too, and everyday he would talk to me about my heritage and kept pounding into me that the most important thing a person has is pride in his family and pride in his country as he knew it, and never, never break the law or put any scar or anything on your family name. This is whatever you have--one thing you keep above all else is never have a mark put on your family name. So that is the way we grew up and that is the one thing I always prided myself in--the kind of parents I had. No matter how rich or how poor, I have always felt that I could walk down the middle of the street. I may not have amassed any amount of wealth but one thing I would say I kept clean was my pride in my family and pride in my parents, even later when I was on my own and I left the others. I didn't want to live in Japan to go to Japanese school because I wanted. . . . For one thing I couldn't read or write Japanese anyway.

SAKAZAKI: You want to tell us when you went to Japan--when your family went to Japan.

MAKINO: Yes, my sister went to Japan in 1924. I had two sisters by then. They went to Japan because my father--of course, my mother too--felt

that they couldn't get the proper upbringing if they stayed over here. So she took them--the two sisters--back to Japan to live with my uncle and go to school and get a Japanese education over there.

SAKAZAKI: You didn't go with them at that time?

MAKINO: No, I was still going to high school so I stayed back. I had a little brother by then too--fourth member of my sisters and brother. My mother, my little brother, and my two sisters were taken to Japan and my little brother and my mother came back to live in Juneau until I could graduate. I stayed in Juneau with my father and then in 1930 my father passed away. I still think he more or less died of a broken heart. He wanted to go back to Japan for good. He just couldn't stand living in Alaska at that time. We were just barely making a living but as fate would have it he passed away in 1930. He died fairly young. He was only 52. So my mother didn't want to stay alone in Juneau so she sold the store--everything that we had--just packed up a few things that she could take with her and we all went back to Japan. He was to be buried there. We had services there.

SAKAZAKI: In Japan.

MAKINO: In Japan, yes. My mother-- of course, my two sisters were going to Japanese school by then for four years. My little brother was seven years old then and he started. . . .

SAKAZAKI: We are almost at the end of Tape 1, side 1, so we'll end it right here and turn the tape over.

[END TAPE 1, SIDE 1]

[BEGIN TAPE 1, SIDE 2]

SAKAZAKI: This is Tape 1, Side 2. We will continue the interview with Harry Makino. You were talking about your sisters being educated in Japan. Harry, can you tell us what you did in Japan while you were there?

MAKINO: We went to Japan in the spring of 1931 from Seattle. My two sisters were already there and going to school and so my mother, my little brother and myself--we accompanied my father's ashes and went to Japan to have services for his burial while there. On the way to Kyushu, my father's home island, we stopped at Kyoto at the main Higashi Hongwanji and had part of his ashes kept there. We went to Kumamoto. This was in the spring and the weather was bad but we reached my father's home birthplace and had a very nice service for them at Kumanosho City.

Previously, my father had registered my name in the family record office as a descendant of our family, and because of my registry there I was eligible for the Japanese military draft. Of course, not wanting to serve in the Japanese Army I had to leave Japan in three months. That was all the time they allowed, so in June 1931 I decided to come back to America by myself to make my fortune or whatever and so, contrary to my mother's wishes, I came back to Seattle. I attempted to go to school but it didn't turn out that way, so I had to go to work and go to school part time.

SAKAZAKI: You had already graduated high school?

MAKINO: No, I hadn't graduated. I was only a sophomore.

SAKAZAKI: Oh, I see.

MAKINO: So, I boarded at the Buddhist Church in Seattle. By the way, the room rent was only $5 a month, so I was able to meet, of course, the boarding. We just had to make do with what you had and I was allowed kitchen privileges so I used to cook my own meals. I stayed in Seattle until the summer of 1931 and, of course, school--I went to Garfield High School for a short while. Then I worked out in the country. The first time for me to work in the fields--seeing the fields and yearning the city. But I couldn't make much money in those days.

Farm labor was 10 cents an hour. I worked in the city as a janitor and that was $1 a night, but that didn't earn too much, so a friend of mine told me he was going to Los Angeles to build a small restaurant and would I come down there to help him. So I said, "Why not?" So he went on ahead and I stayed in Seattle and waited for him to call me. When he did, I packed what few luggage I had which comprised one suitcase and a camera and I went to Los Angeles. By the way, in those days it cost $25 from Seattle to Los Angeles. I did manage to get down there. For that night, because of no other place to go, I stayed in a little Japanese honky-tonk hotel for the night and during that night I was robbed--my luggage, my camera--all the valuables that I possessed. So there I was--no place to go--no money to go anyplace. Fortunately, the proprietor of the hotel had a friend who ran a Buddhist Church in Los Angeles, and he told the priest about my predicament. So the priest said, "Come over to the church and I'll give you a room and you can stay at the Higashi Hongwanji Church, so I did. But the church didn't pay. It was strictly board and room, provided I did some janitor work around the premises. So that arrangement was all I had to go on, so I stayed at the church about a little over three years all told. In those days it was extreme depression. You couldn't find a job; you couldn't

buy a job. In those days Isseis and Kibeis worked as houseboys while attending school for board and room and, at most, for several dollars a week. Rather than just quitting, they frequently "sold" their jobs to any Issei or Kibei looking for houseboy work. The best you could do was board and room and the people--the general population-- was taking advantage of that and hiring anybody to work as a houseboy, cook, dishwasher, anything. What are you going to do when you are alone, you have no friends, have nobody to help you? But I stayed there at the church by myself. I had to mop, sweep, and clean the premises and then wash the clothing for the priests and cook the meals for them. There were six priests living at the church at that time. They all came from Japan and so I cooked their food and washed their clothes because they were helpless. They didn't know what to do.

SAKAZAKI: Did you have any days off?

MAKINO: What?

SAKAZAKI: Did you have any days off?

MAKINO: Oh, no.

SAKAZAKI: Seven days a week.

MAKINO: Oh, yes, everyday.

SAKAZAKI: Ten hours a day.

MAKINO: The only money I received was a little spending money. Every time they had a funeral or wedding or any occasion that required your services, the church--they would--when they left, they would leave a tip which was enough to carry me over.

SAKAZAKI: Did you have time to attend services?

MAKINO: No, because I couldn't understand too much Japanese anyway, and so my job was--I had a nice room, small as it was, right next to the sanctuary. It was more of a learning experience so I stayed there until my mother wrote me she had made arrangements for my sister to marry a farmer who lived here in Clarksburg and would I join her if I didn't have anything else to do-- to join her so she would be more or less strengthened by my being there--a brother nearby. So that's how I came from Los Angeles to Clarksburg. But it wasn't bad. All experience, of course, not so much monetary gain there. I never got sick or have any medical problems. I was able to go to school from here. I finished my high schooling here in Clarksburg. I graduated.

SAKAZAKI: You attended sophomore, junior and senior. . .

MAKINO: I finished my sophomore and attended junior and senior here.

SAKAZAKI: I understand you graduated as a valedictorian.

MAKINO: Well, yes, but that was because it was such a small school. I went in there as a student from Los Angeles.

SAKAZAKI: I heard you were far above all the other students.

MAKINO: Well, I don't know about that but a lot of that was just coming out of, you know, in those days you could get away with anything. Several times I told the principal of the school here how to run the school--organizing service clubs. Clarksburg didn't have any service clubs. So I organized a scribblers club, that is, a writer's club, and they edited the school paper. Then I organized the farmers FFA (Future Farmers of America) which is a farmer's organization. Well, anyway. . .

SAKAZAKI: You contributed a great amount to the Clarksburg school.

MAKINO: In those days you did anything you wanted to do . I had a little fun here.

SAKAZAKI: You did a tremendous amount of work.

MAKINO: But what disappointed me was I thought I had a lot of friends here. There were all kinds of. . . . While we were away in camp, I heard there were several petitions going around this area. In fact, they were posted: "Japs are not wanted back. Don't come back!" These people who put these petitions up were the very ones that I thought were good

close friends. Emotions got the better of them, so I've never forgotten that.

SAKAZAKI: Harry, can you tell us some experiences just before internment and during internment?

MAKINO: Before the war came I and a partner friend farmed a few years in this Clarksburg area. Our chances were--some good and some bad. When the war came along we didn't have too much, you might say, positive results from our farming operations. But I did lose all of my tractors and equipment due to the war. They were supposedly stored but when we came back from evacuation, I found that all of them were stolen or taken for which we got reparations but very meager--minor amount. The experience in camp, I don't know. You might say good and bad. One thing I think we felt good about is that we weren't sent to an evacuation camp (Assembly Center). We went directly to internment at Tule Lake. We got there a little after the first of June. A group from the Seattle area, including my wife, reached Tule Lake on the 27th of June--around in there. It was just a few days before the Clarksburg group went in. So that's why the Clarksburg area was generally located in the first Ward. The Clarksburg area and the Seattle or Puyallup evacuees were in the same first Ward. Everything was disorganized.

There was a lot of dissension on housing and location of housing so it took--it took the wisdom of Solomon to straighten things out. Generally, there were a lot of rumors and a lot of dissension because of the rumors.

SAKAZAKI: What sort of rumors were going around?

MAKINO: Some people were getting preferential treatment in jobs and where they were to live. Some, of course, were not justified, and some families were broken up which was contrary to rulings issued at that time. Minor things like whether we should be issued canvass cots or steel cots, clothing. Our pay was $7, $12, $16 or $19 a month. It was an experience.

SAKAZAKI: What sort of work did you do in camp?

MAKINO: I always had an interest in poultry. I got interested because I took up poultry and studied it in Clarksburg. While this community was mainly farming grain and field and row crops and because of this interest in poultry, I signed up at the recruiting office. When they asked for job preference I signed up as poultry, and it so happened that I was the only one. So then naturally they gave the whole project to me. Somebody back in Washington or wherever had planned everything down to the last detail. One was that ideally the project would be self-sustaining.

The evacuees would grow their own food, and, of course, people were supposed to grow their own chicken feed and raise their own baby chicks to produce eggs to be used in hospitals or wherever it was needed. To do that, they needed a sign-up in poultry interest, and so when I got the assignment they told me to design the building I want, build it, tell us what materials I'll need, the whole works.

SAKAZAKI: So you did it all?

MAKINO: So I had to. . . I wanted lumber to build the chicken houses. Then, of course, I wanted the carpenters to build it, but it just happened that a friend of mine was an engineer and he wanted to build a gymnasium and a furniture factory because that was in the project. But because of the war shortage, war effort, the suppliers couldn't give them the materials they wanted. But because the poultry product was a food effort we weren't stopped so I ordered thousands and thousands of feet of lumber and I couldn't get the carpenters, so I went to Placer County group area--Block 21and around in there-- and asked them to help me build a chicken house and they said, "Sure!" That's why most of my men were all from the Placer, Loomis, and Newcastle area. That is why Roy Yoshida was one of them. There were a number of people from that area--I've forgotten most of their names now. Some of the

fellows I hired to help me construct the chicken building were Henry Kodama, Bob Kodama, Mr. Kodama, Sr., Tasaku Matsumoto, Marvin Uratsu, Shoya Sakazaki who was a student working part time, Ted Takahashi, and a lot of people who came from the the Loomis, Penryn and Newcastle area whose names I can't remember right now. Through Frank Hiyama, I was able to obtain building materials to construct the poultry building. The lumber came directly from the sawmill.

There was a pig farm located adjacent to my chicken farm. Ted Tokuno and James Sakoda operated it.

With men we built the chicken house. We staffed them; we raised the baby chickens until they matured enough to lay eggs.

SAKAZAKI: So you bought--you started with baby chicks, not eggs.

MAKINO: No, no, we couldn't hatch the eggs.

SAKAZAKI: So all those people were from Placer County.

MAKINO: Most of them--some were from Seattle and Hood River. Most of them were. Friends knew friends. It was a lot of fun.

SAKAZAKI: So you had a thriving chicken business.

MAKINO: Yes. We built houses exactly like we owned it. We drew the plans ourselves. Then I got a job. Of course, they encouraged us to leave, so

I got a job with the Curtis Candy Company. In the meantime, I married Frances Masaye Kawasaki..

SAKAZAKI: You met Frances in Camp?

MAKINO: I knew her brother,Tokuyoshi "Corky" Kawasaki, a long time ago when I lived in Seattle for a short while. Frances is the eldest of four girls in her family. Her other sisters are Marge Shizuno Kimura, Miye Narkis, and Sally Matsuura. Her oldest brother was Edward Hiroyoshi Kawasaki.

We got married in camp in Block 4. I was married by Dr. Howard Hannaford, a Presbyterian minister from Japan. The ceremony was held in the Block 4 Recreation Hall. Friends and relatives sewed dozens of white bed sheets together for the center aisle. They decorated the hall with crepe paper. Flowers for the alter were also made from crepe paper. We had sushi and other Japanese food for the wedding reception. It was a memorable event. We even had liquor which was prohibited in camp. One of my friends who was in charge of the Motor Pool sneaked in bottles of Jim Beam, Canadian Club and the like by concealing them in a casket which was ordered for an upcoming funeral. We also had some sa-ke. Some of the Japanese internees were very resourceful. They cooked rice, put it in a crock, stored it

underneath the floor boards of their barracks, collected the vapors and made gin. Some made wine from prunes. They never got caught because the military police chose to "look the other way."

After the wedding we moved to Block 21; that was our honeymoon block. I really fixed up the apartment. I put in rugs, installed a sink by boring a hole through the floor boards, digging a hole, and putting in a pipe so the water would drain right into the ground. We could then cook and have coffee in the apartment. I also put in a chandelier. It became a beautiful honeymoon apartment which we were able to enjoy for about a month.

After living in Block 21 for about a month, we went to Chicago. That's where my next job was. There again the company--it was a huge candy company making tremendous amount of candy for the army. They wanted to put some of that excess profit into making an ideal farm enterprise which was suitable for advertising. They had the best dairy barns, the best sheep, the best hogs. Then, of course, they had a farm too--a grain farm and they also wanted chickens so they bought a 36-hole golf course and they converted the fields into pasture for the cows. The main building in the administration building --they used it for our purpose raising chickens. We raised them, cut them up,

packaged them, and shipped them to the different restaurants and stores in Chicago.

Chickens were not rationed so we had a market beating to our door. Main thing was we couldn't get enough suppliers because we needed thousands and thousands of chickens. We had a crew there to dress them but we managed. Good thing was all the people who worked in our group were all from Tule Lake--practically all of them.

[END TAPE 1, SIDE 2]

[BEGIN TAPE 2, SIDE 1]

SAKAZAKI: This is Tape 2, Side 1. We are continuing the interview with Harry Makino. You were talking about the chicken business in Chicago.

MAKINO: Everything was sold under the Curtis Candy Company name. We had to free the trucks to deliver the different food items and the people who were invited to work there were all formerly from Tule Lake and they were given an apartment each. Each couple was given a one-room apartment and so they were able to. . . . In spite of the severe winters, the people were able to live and work in the same building. It was a three-story building--nice maple floors and chandeliers hanging.

SAKAZAKI: You didn't have to worry about transportation to work.

MAKINO: No, you lived and worked right in the same building. Only thing you worked in the basement--big basement and then on the main floor we had our --some apartments were built on the main floor, some on the third floor. We were all Niseis.

SAKAZAKI: Did Frances also work?

MAKINO: Oh, we had an office for her so she did her share of office work. In those days we didn't have computers but we had calculators so that helped.

SAKAZAKI: You went to Chicago in 1943?

MAKINO: In 1943 and we left there in 1949.

SAKAZAKI: You left Chicago in 1949 and came back to Clarksburg?

MAKINO: Clarksburg, yes, because my brother-in-law, my sister's husband died.

SAKAZAKI: That was Mr. Sakata?

MAKINO: Yes, Fred Sakata. So she invited us to come and live in Clarksburg, because she would be alone with three little boys. Then too when I first came here I couldn't very well work in the field because my brother-in-law was farming. He didn't need too much help driving tractors. I've done it before. To help, I started a small chicken farm right here on the premises. We managed to get along for a while. Then diseases--chickens have quite a few communicable diseases that are mostly

airborne. So once you get an epidemic going in a poultry farm, you are just about wiped out until you kill them all off and put a new batch in. We couldn't do that so we struggled the best we could and finally gave up. Frances and I went to work. We paid off all our bills. It was a hard struggle. At my age at that time I couldn't get a job. Finally, I went to work for the Post Office.

SAKAZAKI: You were how old then? In your 40's?:

MAKINO: Yes, because all we had to do was to pass a high school test. Frances also went to Federal at the Army Depot and later worked for the State of California

SAKAZAKI: She was working at the Sacramento Army Depot.

Getting back to the start of World War II, what did you think would happen to you and your family when you heard about Pearl Harbor? Can you tell us about your impressions then?

MAKINO: Well, of course, I was single then. We didn't know what would happen. I was driving a tractor then. We were told to live under the curfew. We couldn't drive. We couldn't go more than six miles away from town--away from home. I used to drive a tractor at nights in those days. Every time I heard an airplane fly overhead, I would naturally turn the lights off from my tractor because they might think we were

sending out signals and so we didn't know what tomorrow was going to bring. As far as losing, we didn't have anything to lose anyway.

SAKAZAKI: What are some of the worst remembrances you have at that time or the best remembrances, if any?

MAKINO: Well, the best remembrance was getting married. That was the best remembrance. I didn't have much.

I remember when I went into camp-- before I went into camp-- during my school days I had bought an accordion from a friend of mine with the good intentions of learning how to play it. I never did play it. But I kept the accordion and when we went into camp, that was the only thing of value that I had. So when we got married, we couldn't go out to shop from Tule Lake, so friends of mine in the office made arrangements with management and in Klamath Falls to buy a few things I might need, so I sold the accordion and bought her the ring which she is still wearing (for) $40. [LAUGHTER] I think we bought a second-hand radio or something like that from Montgomery Wards.

Well, it was day-to-day, you know. You couldn't plan anything. We had our meals so we didn't have to worry about eating.

SAKAZAKI: What happened to your brother and sisters?

MAKINO: Of course, they stayed in Japan. When war broke out, my brother was going to military school in Japan and then when the war developed, he went into the submarine corps and that is where he entered his military career as a submarine suicide pilot. He operated one of those dive holocausts, a one-man submarine. After the war was over, he transferred himself to Merchant Marines because there was no more Navy. He was a captain on a large freighter going around the world to different ports. He died ten years ago. He was a nice happy-go-lucky person.

SAKAZAKI: He died while still in service? While still in the Merchant Marines?

MAKINO: No, he was a captain in the Merchant Marines so he was pretty well off.

SAKAZAKI: He died a natural death?

MAKINO: I never did find out but I know he had a touch of diabetes, but I never did find out what really was the cause. He died in a hospital.

My mother lived a long life-- she was 93 when she died.

SAKAZAKI: And your other sisters?

MAKINO: My sister married a naval doctor during the war. She has two boys. When the war broke out the two boys were just little infants--one or two years old, so that is the last time she saw her husband. He was a marine doctor-- a doctor serving on a submarine. He's buried at Truk,

one of the big naval battles they had in the South Pacific. So she goes-- in fact, the government every year gathers all the widows (of service men) from those battleships and brings them to the South Pacific to this particular place where they call a designated area as a battle field, so no one can go in there and retrieve any of those submarines and battleships; they are just as is. But these widows are flown in there for their yearly gathering-- memorials. But she's healthy. Alice has two boys. They are married now. Their children are going to be married pretty soon, I guess. They live in Tokyo.

SAKAZAKI: What are the ages of her grandchildren?

MAKINO: Grandchildren, I don't know --they're girls. They're going to college now.

SAKAZAKI: Oh, they are still going to college.

And Mary married a farmer.

MAKINO: Yes, Mary married Fred Sakata here. For some reason or another she went into the river right close to your home. Which side of the river-- near Souza's?

SAKAZAKI: That's our side of the river. That was sad.

MAKINO: She had three boys; the oldest son, Stanley Sakata, is an engineer working for Lockheed. The second son, Tommy Sakata, is an engineer

for Boeing in Seattle. The third, Bill Sakata, was a supervisor here at the Army Depot. He retired last year.

SAKAZAKI: They all did very well.

MAKINO: Yes, and they are all reasonably healthy.

SAKAZAKI: How do you feel about the redress and reparations?

MAKINO: Well, that was a welcome reparation--or gift. I don't know whether the people who received it whether they were justified in doing what they did [with it]. Some people bought cars, some people paid their mortgages. . . . I would like to have seen the reparation money go towards something more meaningful. I would like to see more of this money go to libraries-- for educational purposes.

SAKAZAKI: Do you think there are still some areas of injustice or discrimination against the Japanese Americans?

MAKINO: Whether there is , is hard to say whether it is justifiable, but I don't think you will ever be able to distinguish what is there because some of it is pretty subtle and some of them are pretty flagrant showing their emotions. As long as we have different races, you are going to have different problems. Then too, these problems can be solved by religion. Some I don't think would ever be solved. Look at how many religions we have, all worshipping the same deity. If they can't--if people who

are religious can't solve their problems, how can we expect the people that are supposedly not intolerant --how can we expect them to live the true life, you might say?

SAKAZAKI: What do you think are the greatest contributions made by the Nisei men and women? Of course, for the Nisei men, you might say the 442nd. . .

MAKINO: Yes, the 442 military.

SAKAZAKI: Yes, that I would say was their greatest contribution.

MAKINO: Yes, there is no doubt about that. Yes, their true colors came through -- showed off. If they didn't, we would be the same as the people living in the back country.

SAKAZAKI: If you were giving advice to young people today, what would you tell them?

MAKINO: Well, it depends on the circumstances, but I always believed: Be true to your family.

SAKAZAKI: Is there anything else you would like to say? Anything for your history book?

MAKINO: Keep living the good life whether it is here or over there. It's going to happen.

SAKAZAKI: Any stories that you can think of that you want to add about your life or your family?

`MAKINO: When I was living in Alaska, my very good friend was a Jewish person, Mr. Emery Valentine. When Japanese sailors were shipwrecked at sea, he rescued and helped them return to Japan. For this heroic and merciful deed, the Emperor conferred upon him the title of Consul General of Japan. As Consul General, his home was considered part of the Empire and declared the property of the Japanese Government subject to its laws and regulations. This was unique because when the Prohibition Act was passed, he could serve all the liquor he wished in his home. The interesting fact Mr. Valentine told me was about the Jewish population in Japan (See Appendix, "Japanese and Jewish Connection.")

SAKAZAKI; Harry, I understand you are very active in your community. Can you tell us something about your affiliation with the Doshikai and other community services you are involved in?

MAKINO: At this time, like I say, truthfully, our time is not too distant. I sure would like to take--even though we can't live forever but the people here--I mean the Niseis--I hope they appreciate what they have. They have a community that is pretty stable and our feelings are pretty well solidified. We can get together and conduct ourselves to have mutual feelings--good feelings--that whenever we gather there is very, very

little dissension. It is really an easy feeling living here where people mutually get along without any dissension and where we have to feel fortunate that it is this way. I hope the younger generation will pick up wherever we leave off and continue to hold this feeling of self respect and mutual respect. Whenever those of us who have to go will have to leave off, others will have to take our place without too much disruption. But thinking of the generations of people that lived here before us and how they struggled to get where they were, we must try to do the same. Main things is to get along together. Sometimes we wonder if it is useless. We have to keep on giving to the community the little bit we can. It won't be too long when there won't be any of the older generations left. It would be sad if we have to feel the last one that turns the light off that that would be all. I guess it was heartening to see a crowd of over 50 people yesterday. Some--a lot of them didn't know each other but yet they came and assuredly they enjoyed themselves. That's good. It's good to see that.

SAKAZAKI: Harry, you've been the driving force in this community.

MAKINO: No, I'm just a name in a shadow now.

SAKAZAKI: You've done a lot and I know this community is very thankful to you. Thank you, Harry, for sharing your most interesting life with us. Thank

you also for giving up your valuable time to give this very very nice interview for the Florin Oral History Project and the CSUS. We and future generations will learn so much from it.

Your oral history will be a unique and valuable addition to the CSUS Center and will be available to students, scholars, and the public. A copy will also be stored at the UC Davis library for research.

Again, thank you.

[END, TAPE 2, SIDE 1]

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APPENDIX

Names List

Poultry Farm, Tule Lake

Juneau Public Schools

Harry Makino, Sr., *Alaskan Empire*

Hideo Makino, *Philippine Panorama*

Japan Jewish Connection, *Hadassah Magazine*

NAMES LIST

Florin Japanese American Citizens League
Oral History Project

INTERVIEWEE: **Harry Fumio Makino**

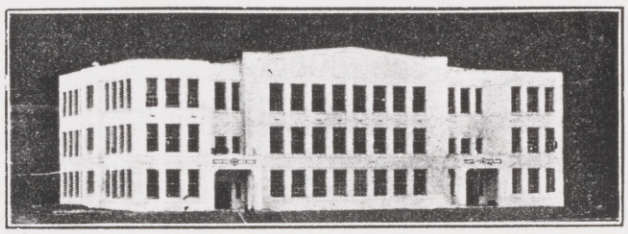
INTERVIEWER: Hideko (Heidi) Sakazaki

COOPERATING INSTITUTION: Oral History Program
Center for California Studies
California State University
Sacramento, California

NAME	IDENTIFICATION	SOURCE OF VERIFICATION	PAGE INTRODUCED
Harry Bunzo Makino	Father	Harry F. Makino	2
Alice Tsuyu Okamoto	Mother	Harry F. Makino	2
Mary Sakata	Sister	Harry F. Makino	5
Alice Hiroko Koshio	Sister	Harry F. Makino	5
George Hideo Makino	Brother	Harry F. Makino	5
Mrs. Freeberg	Grade School Teacher	Harry F. Makino	8
Roy Yoshida	Co-worker at Tule Lake	Harry F. Makino	19
Henry Kodama	Co-worker at Tule Lake	Harry F. Makino	20
Bob Kodama	Co-worker at Tule Lake	Harry F. Makino	20
Mr. Kodama, Sr.	Co-worker at Tule Lake	Harry F. Makino	20
Marvin Uratsu	Co-worker at Tule Lake	Harry F. Makino	20
Shoya Sakazaki	Co-worker at Tule Lake	Harry F. Makino	20
Ted Takahashi	Co-worker at Tule Lake	Harry F. Makino	20
Frank Hiyama	Engineer at Tule Lake	Harry F. Makino	20

NAME	IDENTIFICATION	SOURCE OF VERIFICATION	PAGE INTRODUCED
Ted Tokuno	Pig Farm Operator, Tule Lake	Harry F. akino	20
James Sakoda	Pig Farm Operator, Tule Lake	Harry F. Makino	20
Frances Masaye Kawasaki	Wife of Harry Makino	Harry F. Makino	21
Tokuyoshi "Corky" Kawasaki	Frances' Brother	Harry F. Makino	21
Marge Shizuno Kimura	Frances' Sister	Harry F. Makino	21
Miye Narkis	Frances' Sister	Harry F. Makino	21
Sally Matsuura	Frances' Sister	Harry F. Makino	21
Edward Hiroyoshi Kawasaki	Frances' Brother	Harry F. Makino	21
Dr. Howard Hannaford	Presbyterian Minister	Harry F. Makino	21
Fred Sakata	Mary Sakata's Husband	Harry F. Makino	24
Stanley Sakata	Mary's Eldest Son	Harry F. Makino	28
Tommy Sakata	Mary's Second Son	Harry F. Makino	28
Bill Sakata	Mary's Youngest Son	Harry F. Makino	29
Mr. Emery Valentine	Consul General of Japan	Harry F. Makino	31

Juneau Public Schools



ELEMENTARY SCHOOL

Kindergarten **Grades One to Eight**

HIGH SCHOOL

MATHEMATICS
LANGUAGES
SCIENCES
HISTORY
ATHLETICS
MANUAL TRAINING
DOMESTIC SCIENCE
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Four-Year High School, Full Accredited Standing

Total Enrollment 1928-29	578
Elementary School Enrollment	438
High School Enrollment	140

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Freshman Class

A decided point in our education has been reached. Throughout our grammar school years, our progress was continuous but less noticeable than our entry into high school.

For the first time, we were allowed to choose our own course of study. Since the subjects and routine were so new to the class, the majority followed a few leaders and in the end practically everyone took the same subjects.

English and Algebra, of course, were required. The electives were as follows: Domestic Science, Manual Training, General Science, Latin, Glee Club, Orchestra, and Physical Education.

A month after the beginning of the school term, the Seniors announced the date of the Freshman Initiation and its requirements. There was nothing to do but follow their instructions like sports, or take the consequences, which were not very agreeable. The Seniors gave a dance in the evening at which Freshmen were further maltreated for the entertainment of the Student Body.

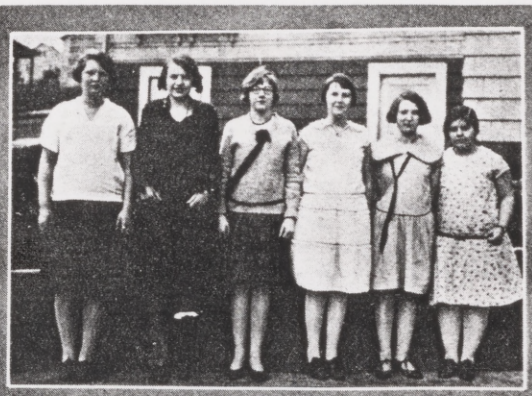
Our class social activities were not numerous. In October a successful wiener roast was held up the basin road, under the supervision of Miss Buehler and Mr. Waid. On February 14th, we entertained the Student Body with a successful dance in the new gymnasium, and at the April Student Body meeting, with a program.

The Freshman boys' basketball team did not win a game, but the girls' team won the inter-class championship. Two of the Freshmen girls were members of the varsity team and the majority of the subs were Freshmen.

Mr. Raven was our class advisor.

Officers

Harry Makino ..... *President*
Robert Simpson ..... *Vice-President and Treasurer*
Lillian Peterson ..... *Secretary*



FROSH CHAMPIONSHIP TEAM



FROSH OFFICERS

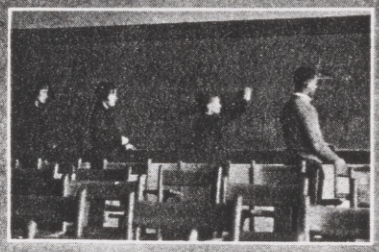
PRES. – HARRY MAKINO —

V.P. – LILLIAN PETERSON

S.T. – ROBT SIMPSON —



LATIN I



ALGEBRA



HOME EC I



FROSH BOY'S BASKETBALL



FROSH SEWING EXHIBIT

Our School

A quarter of a century ago the first graduation exercises were held in Juneau. Eighteen years previous to that the first school was opened. It is remarkable to look back over the last forty-three years and notice the rapid strides of progress that the Juneau schools have made.

In the year 1885, school was opened, with Marion Murphy as teacher, in the Presbyterian log cabin church that stood where the Zynda Hotel is now situated. Seventy-five pupils enrolled and began the pursuit of an education under adverse conditions.

A few years later Reverend King built a school building somewhere near where the grade school is at present. The building had a bell tower and everything was considered up to date in accordance with the standards of that time. Although the school had only one main room, it was entirely adequate for the number of pupils then attending. As time went on, it became necessary to add more to the old building as new students were constantly arriving in Juneau. The rooms were added as necessity demanded and more teachers joined the staff.

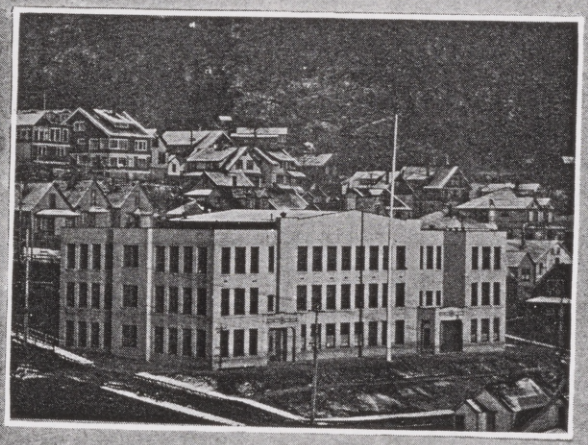
In 1917 the need for a new school became imperative and, as a result, the building now used for the grade school was built. This was satisfactory for eleven years, and then again, due to the rapid growth of the student body, a new building for the use of the high school became a necessity. This was completed at a cost of $113,000 and was officially opened on November 15, 1928.

The new building is the most modern in the territory, and will be able to accommodate the high school students for a number of years to come. And so we now have twenty-three teachers and five hundred fifty-two pupils, one hundred thirty-three of whom are in high school, as contrasted to one teacher and ten pupils just forty-three years ago. It might be added that this same Reverend King who built the first school building, was a visitor in Juneau last fall. Great was his amazement at the realization of such progress.



JUNEAU SCHOOL IN USE 'TIL 1917 . . . .

GRADE SCHOOL



ERECTED 1917

HIGH SCHOOL ERECTED 1928



HARRY MAKINO PASSES AWAY

Well Known Japanese Merchant Dies Suddenly This Morning

Harry Makino, the well known Japanese proprietor of the Variety Store on lower Front Street, died of heart trouble at an early hour this morning. Mr. Makino had succumbed to an attack of influenza several weeks ago and never fully recovered from this illness.

Harry Makino was born in Kumamoto, Japan, 51 years ago. He went to Seattle in 1898, remained there until 1905, when he came north to Douglas and opened a restaurant. In 1915 he opened the present place of business in Juneau on lower Front Street where he sold toys, notions and Japanese novelties. He was closing his business with the thought of returning to Japan with his family and the news of his death was received with dismay by his many friends.

Harry Makino was well known for his square business methods as well as his courteous and pleasant personality. Like most of his countrymen, he was extremely polite to those with whom he came in contact, and it is said that this is characteristic of the Makino family. Harry Makino, Jr., is in his second year in the Juneau High School. He is considered one of the brightest students in the school and is popular among his classmates. His younger brother, George, age 7, also is well liked in school.

The widow, Tsuyu, and the two boys mourn the loss of their father and the two little daughters in Japan, Mary and Alice, have been notified by cable.

The body will be shipped to Seattle by the Chas. W. Carter Mortuary.

Reprinted From the *Alaskan Empire*, Juneau, Alaska
December 29, 1929

The *Kamikaze's* mission was one of hate, but he came in the spirit of genuine friendship

From the ***Philippine Panorama*** *12/17/78*
By Lt. Col. Fidel Ongpauco, AFP (Ret.)



Hideo Makino - From enemy to brother.

Ovid, the Roman poet said that "To a brave man, every land is a native land."

Such a man lives in our midst today. He is Capt. Hideo Makino, top man at the Pan-Fil Company, Inc., a Filipino shipping and mining company on a joint venture with the Cayman Co. Ltd. of Tokyo, which he represents. His Filipino colleagues speak of this man kindly, and Makino himself professes a love for the Filipinos he has pledged to make them "The No. 1 seamen in Asia."

That's a far cry from the Hideo Makino who was supposed to come to these shores during World War II, hating the Filipinos. To him, they were his country's bitterest foe.

It was his duty to hate the Filipinos, for hate was the stuff a *Kamikaze* was made of. As a *kamikaze*, Makino was supposed to be a hero who would defy death for his Emperor, whom the Japanese believe to be a descendant of "kami" (God), 800 B.C. To be a *kamikaze* it was the ultimate in heroism, assuring the hero a good life in the hereafter.

As a young cadet of 21 in the Tokyo "*Koto-Shosen Gaggo*" (Japan's Merchant Marine Academy), Makino volunteered to be a human torpedo to be launched from a "*tokusho-senkotei*" (midget submarine) of which there were only 200 left by American bombers in 1945. As all the big submarines of the Japanese had been blown up by American planes near the end of the war, the Japanese war

strategists created the "*tokusho-senkoteis*" and "*kamikaze*" human torpedoes as the last frantic measure to sink enemy vessels. Makino was in the third batch of trainees in these midget submarines in early 1945, just before his graduation from the Merchant Marine Academy.

The six-meter long dwarf submarines could dive for only 30 to 40 minutes at a depth of only 10 meters and each could carry a crew of only two. To navigate it, the pilot and the human torpedo which Makino was, sat tight in the contraption, the two big missiles at the sides strapped on Makino so he could steer them accurately towards an enemy target.

Makino and the midget submarine pilot knew theirs was a mission of no return. They knew, too, that their death meant a sure return to their Maker. The Japanese were nurtured in the *Bushido* Code from childhood and in the case of Makino, it was punctuated by the Academy's teachings to believe in a better life in the hereafter if he would die for his Emperor. By a twist of fate, the lives of Makino and his pilot were spared. Before the two could sink one troopship with Filipino and American soldiers aboard, Radio Tokyo broadcast the news on Aug. 10, 1945 that Japan had vowed to surrender. And she surrendered unconditionally on Aug. 13.

The Japanese war propaganda had honed up Japanese cadets like Makino into a high fighting pitch with strong animosity towards Filipinos. That was how Makino felt in Tokyo 33 Decembers ago.

The Japanese had reasons to be bitter. The first reason was Bataan of '42, where Japanese officers in the front lines told Filipino soldiers through loudspeakers that the Americans were the enemies of Japan and not the Filipinos. Japanese planes showered leaflets with English instructions inviting the Filipinos to use the leaflets through the Japanese front lines as tickets to freedom and home. To the astonishment of the Japanese, The Filipinos resisted and fought harder to cause heavier casualties on the Japanese, who then retaliated with a series of revengful moves, the most infamous of them being the massacre of Filipino officers during the Death March near Pantingan River in Bataan on April 11-13, 1942.

The "ingratitude" of Filipinos was demonstrated again during the concentration of Filipino prisoners of war in Capas from April 10 to Oct. 5, 1942. Able-bodied officers and enlisted men were sent to the

"*Hodoo-bu*" (Japanese Retraining School) at Camp Dau, Mabalacat, Pampanga for a 30-day brainwashing and schooling. They were to form the vanguards for the reconstruction of a new Philippines as a preparation for her membership in the "Greater East Asia Co-Prosperity Sphere" of Japan.

The first class of 1,400 officers was headed by Brig. Gen. Mateo Capinpin, the commanding general of President Marcos in the 21st Division. But what did Gen. Capinpin do? He feigned sickness. After his release from Capas, he slipped to Mindoro to rendezvous with a submarine from Australia sent by MacArthur to spirit him away to that continent. The Japanese, however, apprehended Capinpin and executed him in Fort Santiago.

And then there was the case of 3rd Lt. (now Brig. Gen.) Felizardo Tanabe (PMA Class '43) from Baguio, a grandson of a Japanese. Tanabe's one-third Japanese blood was not enough to offset his two-thirds Filipino blood, which had a strong affection for Gen. Douglas MacArthur. So Tanabe played an actor's part of coming down with malaria. From the "*Hodoo-bu*, he was dumped back among the dying in Capas. Yet Tanabe was the only one among hundreds of Filipino officers and enlisted men who, upon their graduation from the "*Hodoo-bu*" became BC's (Bureau of Constabulary peace officers) as far as the Japanese knew but secretly supplied arms to the guerrillas and later became guerrilleros themselves to pave the way for MacArthur's return. These were acts of heroism to the Filipino people, but to the Japanese, they were acts of unforgiveable treachery which must be met with the penalty of death and destruction. It was this thought that Makino harbored in his heart when he and his fellow *kamikazes* set out for their mission to destroy.

How diferently the Japanese feel, when they set out to visit this country. They come with remorse and apologies for the mistakes of their warlords. The Japanese soldiers who fought in Bataan and those who evacuated to Kiangan with Yamashita for the Japanese' last stand in January, 1945, come back to the Philippines almost every year as tourists. They visit Kiangan, where they were holed up in 1945 during the Fil-American siege, with nothing to subsist on except camotes, and leaves and lizards. They now edify the lowly camote by calling themselves the "*Kamote-kai*" or camote group.

Makino came to the Philippines in 1974 a very changed man. From bitter hatred of the Filipinos, his love is now like that of a brother. He told this writer, "I have now the heart of a Filipino." Makino's pleasant overtures have not been in vain, for the Filipinos easily forgave the Japanese for the war atrocities they committed during the war.

That the past is now forgotten, and there can only be goodwill among former foes is evident at the Pan-Fil Co. offices on Roxas boulevard. Makino's key office companions should despise him, but they don't. There is Capt. Manuel Mandapat (PN ret.) the general manager of Pan-Fil Company. He was with President Marcos in the 21st Division. Both fought bitterly against the Japanese in Bataan and after Bataan, as guerrilleros. (Mandapat was later to become a skipper of the SS "Pangulo" of RP presidents.)

But now Makino and Mandapat have mutual respect and love for each other. Because aside from their common love for the Philippines, they have another common love; *pinakbet*. For Mandapat is a genuine Ilocano and Makino is a "Japanese Ilokano," coming as he does from Kyushu, the southernmost main island of Japan nearest Ilocos Norte which perhaps explains the Ilocanization of Makino. He now hires an Ilocano cook to prepare for him Ilocano vegetable delicacies.

The other Pan-Fil staff members, who had bitter grudges against the Japanese because their parents or relatives were massacred or tortured by those invaders during the war are: Danny Venida (PMMA Class '67), who is Capt. Mandapat's manager of the manning department; Reynaldo Cataulin (PMMA Class 72), the port captain; Wenceslao Espiel (PM1 Class 76), the port engineer; Marine Engineer Jorge de Guzman, the labor manager; steward, Ignacio Diancin; Edith Dulay and Ramon Cuadra, shipping assistants; administrator, Jesus Say; and chief accountant Efren Carlos.

The Pan-Fil Co. and Makino's principal, the Cayman Co., contribute much to make the "Filipino seamen" the seventh chief export product of the Philippines, bringing in more than US $60M annually. To this amount these companies contribute US $5.8M annually with monthly allotments of US $260,000 to Filipino seamen's families. The big contribution to Philippine dollar earnings is possible because the Pan-Fil Co. is one of the top rate payers in the Philippines. A Pan-Fil chief mate earns more than US $900 monthly in contrast to $130 a

month given by some shipping companies. Pan-Fil has 60 international vessels and Cayman has more than 250 vessels which now hire 1,500 Filipino international seamen.

--Lt. Col. Fidel Ongpauco AFP (Ret.)

A Japanese cadet who pledged his life to the Emperor was all set to board a midget submarine to attack troopships carrying American and Filipino soldiers. Japan's surrender foiled the mission. That Japanese is now helping turn out Filipinos to become the No. One seamen in the world.

BULLETIN TODAY, MAY 6, 1978

JAPANESE WITH A HEART

Capt. Hideo Makino (Tokyo Merchant Marine Academy, Class 1945) belongs to the new generation of Japanese holding office in Manila and feeling for the Filipino.

His hope is to see Filipino seamen the No. 1 preferred seamen in Asia. His principal, the Fuji Shipping Co. in Tokyo now employs 1,200 Filipino seamen who are included among the Philippines' 7th dollar-earners employed on interntional vessels and who remit US $180 a year to this country.

Makino says he pays high wages like US $210, basic monthly pay, not including overtime and other benefit for his lowest seamen. He puts incentives for growth in the seafarers' service by offering a series of promotions if they qualify in periodic tests.



JAPAN

By Alan M. Tigay

When Prince Mikasa, younger brother of Emperor Hirohito, showed up for a Seder at Tokyo's Jewish community center a few years ago, it was more than a gesture. Asked by the rabbi if he wanted simply to observe or to participate actively, he chose the latter. Asked if he would like to be assigned a passage from the Haggada in advance, he said, no, he'd like to be called on like anyone else. When the Prince's turn came, he peered into the book that recounts the Israelites' exodus from Egypt and read—in perfect Hebrew.

In the vast physical and human panorama of Japan—a California-sized country with 120 million people—there are little more than 1,000 Jews. The Japanese and Jewish peoples are as different from each other as any two modern cultures on earth. But as the Prince's academic interest in Judaism and the ancient Near East indicate, there are points of intersection. Places of Jewish interest in Japan are few in number—no one should travel there to see Jewish sights alone—but in the process of traveling from one Jewish sight to another, the voyager can, in fact, see much of the country as well.

History: Commodore Matthew Perry's opening of Japan in 1853 paved the way for a permanent Jewish community. Alexander Marks, who arrived in Yokohama in 1861, was the first Jewish resident of modern Japan; by the end of the 1860's, the city had 50 Jewish families from Poland, the United States and England. Toward the close of the nineteenth century, two more communities emerged: a predominantly Sefardic one in Kobe and a mainly Russian one in Nagasaki.

The first Jewish-Japanese encounter to have a lasting impact on Japan came in 1904. Japan was at war with Russia and the governor of the Bank of Japan was sent to London to arrange for loans to finance the war effort. He got nowhere with the British banking elite, but while in London he had a chance meeting with the American investment banker Jacob Schiff, whose hatred for the Russians was fanned by the pogroms of the time. Schiff arranged for more than $200 million in loans, Japan won the war, and an American Jewish financier became a hero in Tokyo and was invited to lunch by Emperor Meiji. But his help also set the stage for a stereotype that would resurface periodically in Japan with both positive and negative facets—the belief in the world-wide influence of Jewish wealth.

Major historic events in Europe, from the Russian revolutions of 1905 and 1917 to Hitler's rise to power, produced minor waves of Jewish migration to Japan. By World War II, the Nagasaki community had all but disappeared, leaving Kobe and the Tokyo-Yokohama area as the Jewish centers of Japan. In addition, there were larger communities in the portions of China occupied by Japan in the 1930's, particularly in Shanghai and Harbin.

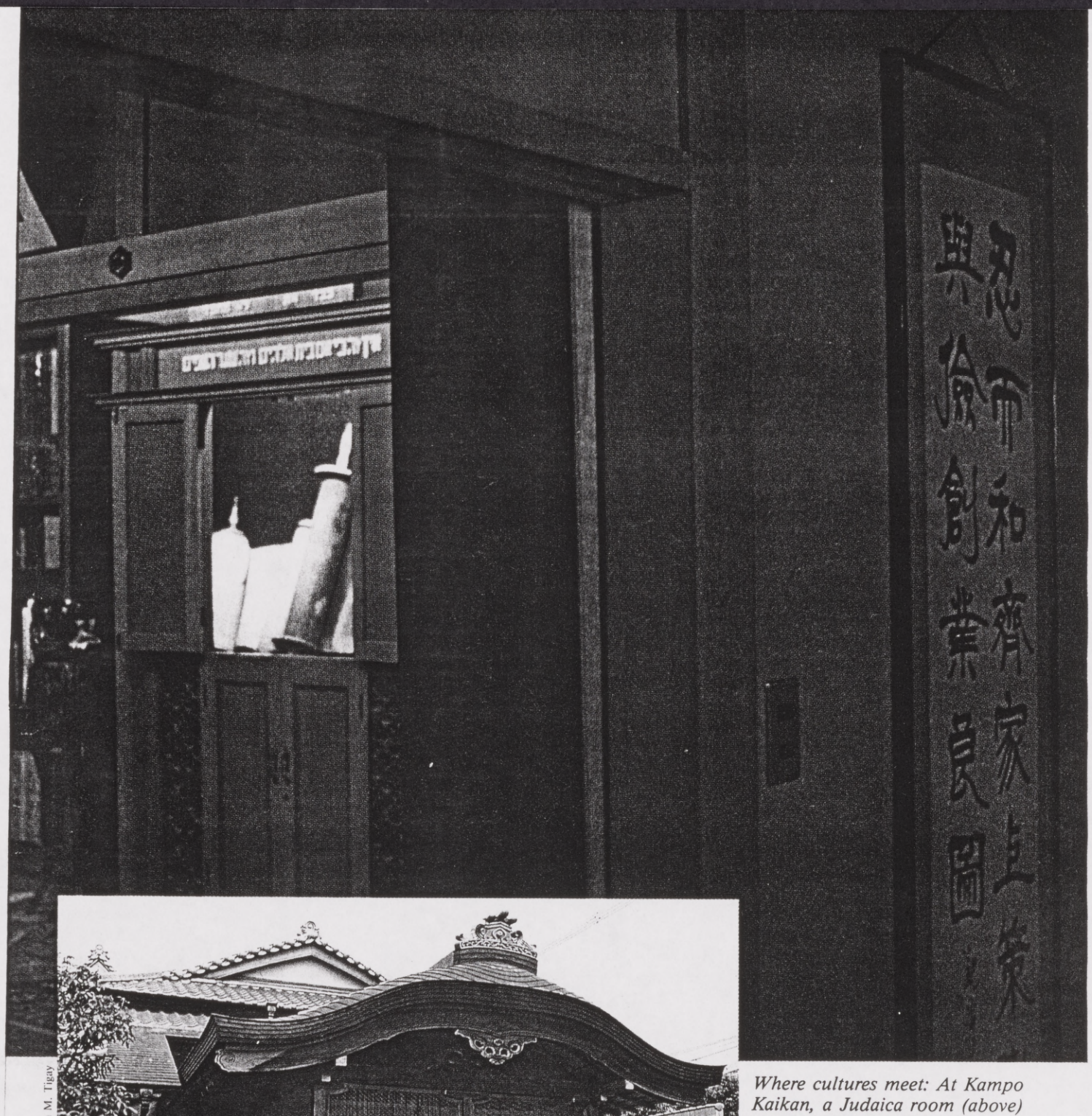
World War II produced some of the most fascinating interactions between Jews and Japanese. Though allied with Nazi Germany, Japan resisted German urgings to institute anti-Jewish measures. There was a good deal of respect for the Jews among some Japanese officials—based, in part, on the belief in Jewish money power—and there was even talk of setting up a Jewish state in Manchuria to exploit Jewish skills and gain support from powerful Jews in the West.

The Fugu Plan, as it became known, was never instituted, but Jews came nevertheless, partly through the efforts of Senpo Sugihara, Japan's consul general in Kovno, Lithuania. In 1941, against orders from the foreign ministry, he issued more than 5,000 Japanese transit visas to Jews who had fled to Lithuania a few steps ahead of the Germans. Among those who arrived in Japan with Sugihara visas was the entire Mir Yeshiva, the only East European *yeshiva* to survive the war intact. For his efforts, Sugihara was fired. (Asked many years later why he had disobeyed orders, Sugihara quoted a samurai maxim from the Bushido code of ethics: "Even a hunter is not allowed to kill a bird who flies to him for refuge.")

In 1942, Mitsugi Shibata, the Japanese consul in Shanghai, became privy to a plan by the local Gestapo representative to kill the 18,000 Jews who lived there. He warned the Jewish community, whose leaders used contacts in the foreign ministry to have the plan quashed.

There are areas in which Jews have left their mark on Japan, although not always in ways that are visible to the Japanese. Raphael Schoyer was mayor of Yokohama's foreign colony in the 1860's. He was also the founder of one of Japan's first foreign-language newspapers; Jews subsequently played a prominent role in English-language journalism. *The Japan Times,* largest of the country's four English-language dailies, traces its roots to the prewar *Japan Advertiser,* which was owned by the Fleisher family.

The Jewish impact is more noticeable in the area of music. Although Japan was first exposed to Western classical music in the late nineteenth century, it saw few practitioners until the influx of German Jewish refugees in the 1930's. When Joseph Rosenstock left Berlin in 1936, he headed for Tokyo to become the conductor of the Nippon Philharmonic. (He ultimately became conductor of New



Alan M. Tigay

Where cultures meet: At Kampo Kaikan, a Judaica room (above) sits in the midst of an Oriental calligraphy museum.

York's Metropolitan Opera.) One of the ironies of the war was that German officials in Tokyo often sat in the front row to hear classical music by an orchestra filled with Jewish musicians.

Community: Today's Jewish centers of Japan are Tokyo and Kobe. While there are some 1,000 Jews in the Tokyo area, only about 400 are affiliated with the community. About half are American, one-quarter are Israeli and one-quarter come from a variety of other countries. There are roughly 500 Jews in the Kansai area—which includes Kyoto, Osaka and Kobe—of whom fewer than 100 are affiliated with the Kobe synagogue.

As recently as 20 years ago, about 80 percent of Japan's Jews were permanent residents, working in the jewelry, toy or garment businesses. Today, probably no more than 20 percent are long-term residents (including perhaps a dozen native Japanese converts to Judaism). The rest are mainly business consultants, corporate people on assignment, diplomats, journalists and students. Many of the Jews in Tokyo live near the synagogue in Hiroo, or in the neighboring sections of Nishiazabu and Minamiazabu, an area with many foreign residents, embassies, expensive homes and posh apartment buildings.

Japan's Jewish presence embraces more than resident Jews. It also involves the twin issues of philo-Semitism and anti-Semitism. The country is home to not one but two Christian Zionist movements, both of which include love of the Jewish people and Israel among their religious tenets. The Tokyo-based Makuya uses Jewish symbols, particularly the *menora,* has a bar mitzva rite for 13-year-olds and sends many members to Israel to study Bible and Hebrew. The Kyoto-based Beit Shalom is a bit closer to mainstream evangelical Christianity and uses a Christian cross, but embraces Jews and Israel with equal fervor.

No issue has caused more discussion among Japan's Jews in the past two years than the publication and popularity of several anti-Semitic books, notably those of Masami Uno, who borrows from the infamous *Protocols of the Elders of Zion* and posits various Jewish conspiracies to control the Japanese and world economies. While the books are a genuine cause for concern, Rabbi Michael Schudrich, leader of the Tokyo community, feels that Jews in the West make a mistake in trying to understand an Asian manifestation of anti-Semitism in terms of the European experience.

"The people who write these books are anti-Semitic," Schudrich says, "but not necessarily the people who buy them. People buy the books not to learn about Jews but because they think they might learn something about the Japanese economy." For every Japanese who reads one of the books and develops a negative opinion of Jews, it seems, there is another who, based on the same propaganda,

Japan's Jewish presence embraces the twin issues of philo-Semitism and anti-Semitism.

concludes that Jews are admirable and ought to be emulated. Schudrich has had at least one prospective Japanese convert who wanted to be Jewish so he could become rich. Even during World War II, when there was a lot more anti-Semitic literature in Japan, there was no anti-Jewish activity. In the year that anti-Semitic books on the economy were selling (sales have since declined greatly with the economic upswing) the Jewish center in Tokyo received "one nasty phone call," according to Schudrich.

An issue of more significance in Japanese-Jewish relations is the Arab boycott of Israel. Of all the industrialized nations, Japan is by far the most dependent on Arab oil and, as a consequence, is more deferential than the United States or Europe to the Arab boycott. But there is progress. After years of an arm's-length trade relationship, Japanese business with Israel is increasing rapidly. Japanese trade delegations are visiting Israel for the first time, and this year Foreign Minister Sosuke Uno became the first Japanese Cabinet official ever to visit the Jewish state. Ironically, because the boycott affects Japanese exports more than imports, Israel is one of the few countries that has a trade surplus with Japan.

Sights: Tokyo is where tours of Japan begin. The center of the world's largest metropolitan area (27 million people), it rivals New York for vibrance, culture, wheeling and dealing, and manages to do so with virtually no crime or dirt. It is not, however, the locus of most of Japan's Jewish sights. In the midst of the Imperial Palace, Kabuki, cherry blossoms, geisha houses, myriad museums and choking traffic, Tokyo has only one place of purely Jewish interest, the building of the Jewish Community of Japan (8-8 Hiroo 3-chome, Shibuya-ku, Tokyo 150; tel. 400-2559).

The old center (on the same site) was a Japanese-style mansion with a beautiful garden, but it was torn down a decade ago. Half the land was sold to endow a more utilitarian building, with no garden. Nevertheless, the red-brick building, with windows that form the branches of a *menora* on the facade, makes up a great deal in activity what it lost in aesthetics. On the third floor is the synagogue, a small, European-style sanctuary with high-backed oak pews and a *bima* in the center. Like many synagogues in remote communities, it has one section for men, one for women and one for mixed seating. Though affiliated with the Conservative movement, it does not count women in the *minyan.* The crowd at a typical service will be perhaps one-third tourists or short-term visitors. It will also include, on the average, three or four Japanese—students, members of one of the Christian Zionist movements, people with an academic interest in Judaism, or the merely curious.

Though the congregation is small, it has a school and a full range of activities, from a Passover cherry blossom tour to adult classes as diverse as Jewish folk dancing and Japanese flower arrangement. The center also has a regular lecture series on subjects of Jewish and Japanese interest; lecturers in recent years have included



Alan M. Tigay

Small but thriving: There are about 400 Jews affiliated with the Jewish community in Tokyo

Elie Wiesel, Ed Koch and Yitzhak Shamir.

On one wall in the community center building is a photograph-on-silk-screen piece of the old Tokyo synagogue by Tetsuya Noda, one of Japan's leading graphic artists. When Noda married the daughter of the Israeli ambassador, he converted to Judaism, and one of his best known works is an illustration of his conversion ceremony. He has done a variety of works on personal and Jewish themes and his art can be found in the Tel Aviv Museum, the Israel Museum in Jerusalem and the Tikotin Museum of Japanese Art in Haifa; one Tokyo gallery that carries his work is the Fuji TV Gallery at Yotsuya 3-chome, Kawada-cho.

A Christian Japanese artist who dealt with themes from the Hebrew Bible was Sadao Watanabe. His lithograph of *Canaan's Grapes* is reminiscent of the logo for Israel's Carmel Wine Company. His technique features biblical figures with Japanese faces. His work can be found in abundance at the Yoseido Gallery in the Ginza.

Though Makuya is based in Tokyo, and it appreciates visitors, it does not have a formal visitors' arrangement there as it has in Jerusalem. If you happen to be in the city's Denenchofu section, you can drive by the Makuya seminary, with the large *menora* on the outside. It is possible to attend a Makuya religious service at one of the group's meeting places in central Tokyo, although aside from a few Hebrew songs, the service is entirely in Japanese. Those who want information should call 705-1211.

If Tokyo marks the beginning of a trip to Japan, Kyoto (two hours and forty minutes west on the "bullet" train) is the heart of any journey. The ancient capital is filled with cultural treasures and temples. Since it was not bombed during the war, it also has an ingredient lacking in most other big Japanese cities—history. Among the essentials are Nijo Castle (residence of the shoguns) and the Buddhist temples of Kiyomizu and Daitoku-ji. What is perhaps most surprising, however, is that Kyoto has the largest number of Jewish sights.

The Beit Shalom movement, originally the Japan Christian Friends of Israel, takes its name from the guest house on its campus on the city's western outskirts (9 Utano Nagaocho, Ukyo-ku, Kyoto; tel. 461-4603). Any Jewish visitor to Kyoto is invited to stay for three days at Beit Shalom, free of charge. The building is a blend of the Jewish and the Oriental. The house is Japanese; shoes are removed before entering and guests sleep on *futon*—mattresses placed on the floor. The Western-style living room has a display case which holds a small collection of *menoras* and a Seder plate. On the walls are a copy of Israel's Declaration of Independence, and a photograph of former Ashkenazic chief rabbi of Israel Shlomo Goren, a one-time visitor.

Also on the grounds are Beit Shalom's headquarters church and seminary. If you're there on a Sunday, you may be lucky enough to hear the Shinonome Chorus, Beit Shalom's Hebrew-singing choir, which has performed in Israel and the United States. In front of the church is a statue of Anne Frank, a figure of near-worship for the church's members.

Though the Beit Shalom movement does not officially embrace the theory of Japanese descent from the lost tribes, some of the evidence cited to support a connection is just a few miles away. Koryuji is a temple worth seeing for its Buddhist merit alone—the setting is beautiful and it is home to a remarkable eighth century wood-carved Buddha, known as the Miroku Bosatsu, officially designated as a national treasure. Adherents to the lost-tribe theory believe that the statue's physical features and the position of its fingers are evidence of central Asian, and therefore Jewish, origin.

The statue and temple are lovely, if less than convincing as Jewish sights, but in a small residential section adjacent to the temple grounds things get a bit more spooky. Facing the road is a well which bears the inscription "Isara well." The word "Isara" is written in phonetic characters, indicating foreign origin. It could mean "Israel's well.'" Of course, from a well built by a Jewish sojourner to evidence of "lost tribes" is still a quantum leap, but the well, at the very least, casts an aura of mystery over the origins of the Japanese-Jewish relationship.

If there is one Japanese who has a claim to a Jewish pedigree it is Kampo Harada, probably Japan's best known calligrapher. He traces his ancestry to thirteenth-century China—a time and place where Jewish settlement is documented—and says the story that they were of Jewish origin has been handed down in his family. Though he has no halakhic stamp of approval, Kampo has always felt close to the Jewish people and to Israel and, about 15 years ago, started what is now the largest collection of Judaica in the Far East. He has more than 4,000 books—from seventeenth-century Poland to twentieth-century America—on Jewish subjects, as well as a Torah and Ark in a room of his calligraphy museum just a block from Kyoto's Heian Shrine, an important center of the Shintoism Kampo practices. The books are in Hebrew and

English, neither of which Kampo knows, but the library/synagogue is part of his museum tour. The museum, Kampo Kaikan, is at 35 Minamigosho-machi, Okazaki, Sakyo-ku, Kyoto; tel. 771-6111.

Though the synagogue in Tokyo is lively, you'll have to go to Kobe, the port city 45 minutes west of Kyoto, to see a synagogue that is truly beautiful. The modern building of the Jewish Community of Kansai (13-3 Kitano-cho 4-chome, Ikuta-ku, Kobe; tel. 221-7236) is located on a quiet street of traditional Japanese architecture about halfway up the mountain that Kobe is literally carved out of. The synagogue's interior features a marble-framed Ark flanked by Japanese and Israeli flags. In addition to Shabbat and holiday services, at which about half the regulars are Sefardic, community activities include lectures, Israeli dancing and an annual Seder at which tourists and casual visitors often outnumber Kobe Jews about four to one.

Beyond Tokyo and the Kansai, Jewish sights are fewer, but there are surprises. The mayor of Kurose, a small town in Hiroshima Prefecture, plans to erect a Holocaust memorial; a sign for the Auschwitz Memorial Pavilion is standing in a field, waiting for construction financing to be raised. Isaac Stern gave a benefit concert in Hiroshima for the project. Next year, an exhibit on the Holocaust, sponsored by the newspaper *Asahi Shimbun,* will tour the country with the proceeds to go toward the memorial.

Japan can be a land of double-takes for Jews. The swastika and the six-pointed star are often visible as insignia and design motifs at Buddhist and Shinto buildings. Neither has any connection with their usage by Jews or by Nazis.

Symbols aside, you can also find the trail of Jews almost anywhere. One example among many is the town of Takayama, high in the Japanese Alps, remote from the major cities. At Minshuku Sosuke, a traditional inn whose interior belongs in a Kurosawa movie, visitors sit around an open pit, with a fire that keeps them and their tea warm. On the wall behind the patrons are testimonials written by satisfied guests—about one-third of which are in Hebrew.

Personalities: The personalities associated with Jewish Japan are not all Jewish, and some, like Jacob Schiff, never lived in Japan. Arthur Waley, an English Jew, was the foremost translator of Japanese and Chinese literature into English. Shaul Eisenberg, who grew up in Japan, is one of Israel's wealthiest businessmen. Setsuzo Kotsuji, a foreign ministry consultant who was helpful to Jews during the war, might have been designated a Righteous Gentile had he not converted to Judaism and changed his name to Abraham; he is buried in Jerusalem. David Sassoon is reputed to be the largest real estate owner in Kobe. There have not yet been any Jewish sumo wrestlers, but Toranosuke, a recently retired champion, has a Jewish wife and is reportedly encouraging his Jewish son to follow in his heavy footsteps.

Books: Among the books that shed light on the Japanese-Jewish connection are *The Fugu Plan* by Marvin Tokayer and Mary Swartz (Paddington) which details the World War II encounters; and *The Japanese and the Jews* by a Japanese with the pseudonym Isaiah Ben Dasan (Weatherhill), a fascinating cross-cultural analysis. One of the themes of Chaim Potok's *Book of Lights* (Knopf, Random) concerns a United States Army chaplain who feels guilt over the role his scientist father played in developing the atomic bomb.

Eating: Since fish is the main source of protein in the Japanese diet, it is relatively easy to observe *kashrut* in Japan. The Tokyo Jewish center has a kosher kitchen, but you should call in advance to make arrangements. One vegetarian restaurant near the Tokyo synagogue and recommended by the rabbi is Bodaiju, 1-1-1, Nishiazabu, Minato-ku. If you must have traditional Jewish fare, there is Fox Bagels (6-15-19, Roppongi, Minato-ku), which is not kosher.

Recommendations: Japan Air Lines richly deserves its reputation for good service. Not only does it serve kosher food, but flight attendants treat passengers who order kosher meals as if they were holy—perhaps because the only people in Japan who follow religiously prescribed diets are priests.

The best hotel within walking distance of the Tokyo Jewish center is the Roppongi Prince. A healthier walk, or a short trip by subway, is the Akasaka Prince. In Kobe, try the new Portopia. The best place to stay in a traditional Japanese inn is Kyoto; one *ryokan* where you won't spend your entire budget in one night is Rikiya.

One mistake often made by visitors to Japan is confusing modernization with Westernization. Try to do things there that help bridge the gap between East and West. One way to have a Japanese theater experience with no language barrier is to see a local production of a Broadway show you are already familiar with (*Les Miserables* and *Big River* are recent Tokyo hits). Unlike the mixed audience you will see at Kabuki shows, you probably won't see another foreigner. You may even sit next to a prince. The most popular Western musical ever to tour Japan was *Fiddler on the Roof.* ■

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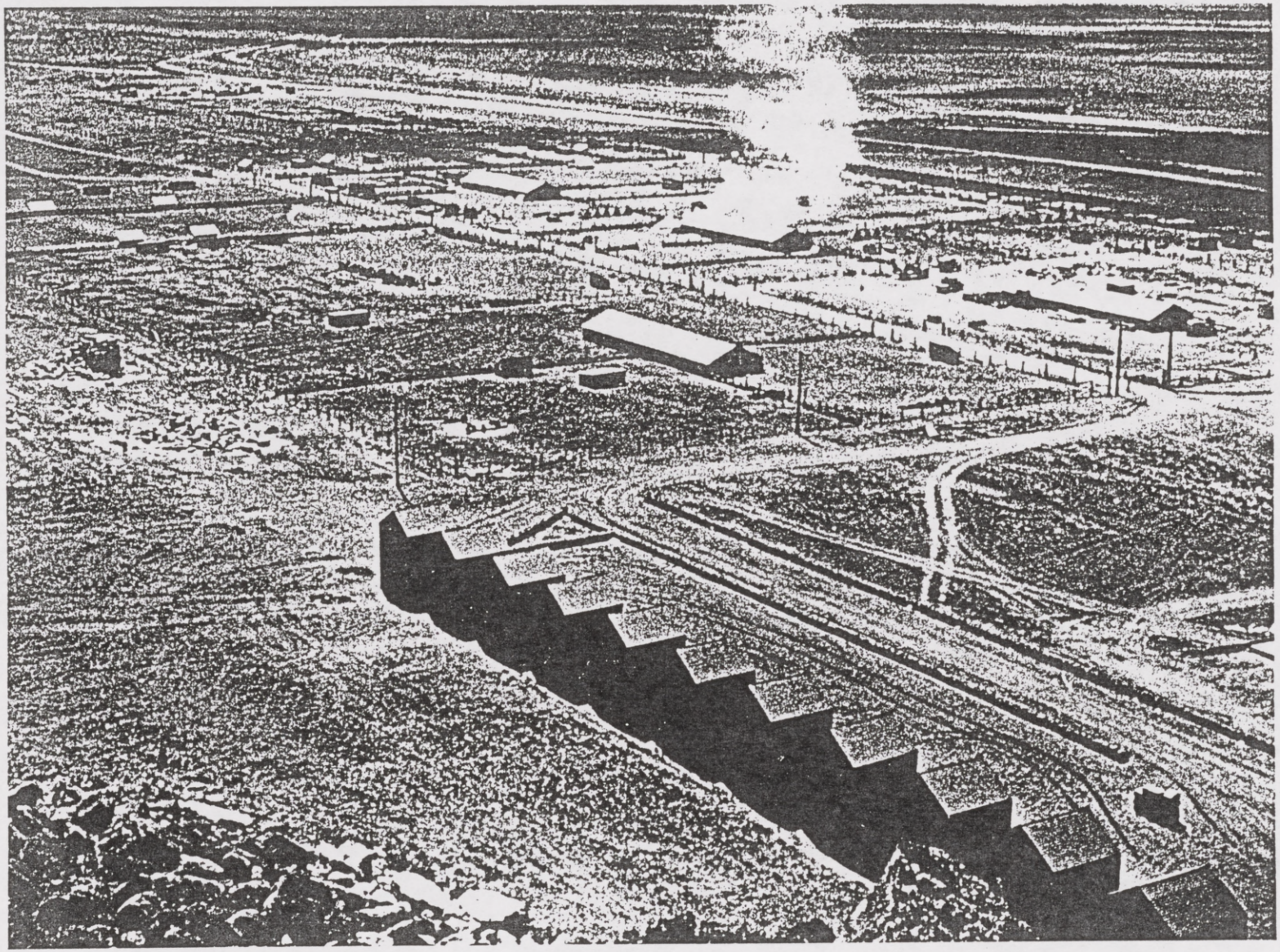
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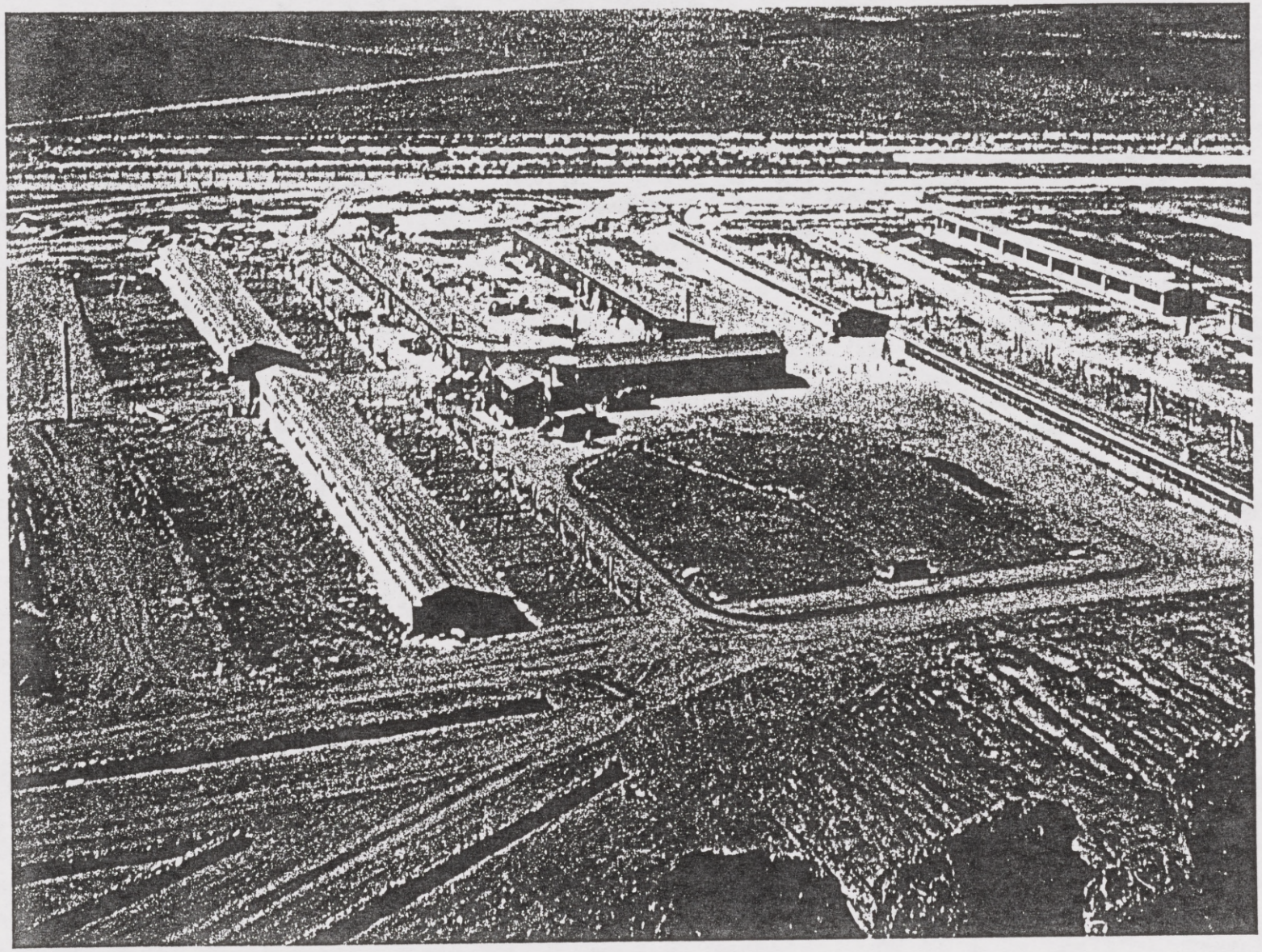
A general view showing building which houses chickens during winter months on the evacuee-run poultry farm.



A winter time scene looking east down the main fire break.



Harry Makino, Manager of the Tule Lake Poultry farm is shown talking to Clarence Zimmer.



A general view of the poultry farm at Tule Lake.